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Notes of the Month.

We are glad to know that the General Purposes Committee of our Non-Subscribing Church decided to summon a *pro re nata* meeting of the General Synod last month, to deal with the pressing question of ministerial incomes. It is too early to know the result of that meeting, but we feel that our laity, upon whose hearty co-operation the success of any such endeavour will depend, will have seen the necessity of doing something. Already in the Presbyterian and Episcopal bodies the ministers are receiving the results of their congregations' generous response to the appeals made on their behalf, and we know from past experience that our own laity are not behind those of any other community in meeting a felt and recognised need. Whatever means may be adopted for achieving the end in view will, we sincerely hope, result in a prompt and appreciable increase of stipend. That will mean the lightening of what is now in many a manse an almost intolerable burden of financial stress, for while the war has brought increased remuneration to many workers, our ministers are for the most part grappling with war prices by means of pre-war incomes. We hope and believe that such will soon cease to be a fact.

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It is to be feared that the districts where the harvests are reaped late must have suffered greatly by reason of the severe stormy weather. Hence it might seem to some persons that Harvest Thanksgiving Services are somewhat of an anomaly. We do not think so. Now, as perhaps never before, there is reason for thanksgiving. In this matter we need to think, not locally, but imperially. In England the actual harvest reaped is the most bounteous for a generation. Canada and America are sending huge consignments of food to meet Allied needs. As a consequence, while there is still scope for economy, the Food Controller faces the future far more cheerfully than was the case last year. Nor must we forget that in our own country the harvest all round is excellent, and that only in the late districts has its safe garnering been threatened. We most heartily sympathise with all whose early hopes may have recently been sadly disappointed, but to men and women of wider vision, there was never a greater call to rejoice with grateful hearts.

When the need for economy in the consumption of light and heat was first stressed, many ill-considered, if not foolish, proposals were printed in the newspapers. Not the least foolish was that which suggested a limitation in the times and duration of religious services. It was so obvious that the saving there would be infinitesimal in comparison with the economy possible in cases where consumption went on daily, that one wondered at the type of mind which conceived such a proposal. Why deal with the churches meeting on one day only, and overlook picture houses and places of entertainment which are open for many more hours, and continually using light and heat on six days of the week? We are glad to see that public bodies like the Belfast Corporation are wiser than newspaper correspondents in this respect. They are controlling the establishments where a real saving may be effected, and leaving alone the religious centres, which at no time are guilty of generating excessive light and heat. We are hopeful that while all congregations will feel it incumbent to practise a wise economy, they will not become less, but more ardent in the prosecution of their great work, and let their light shine before men.

A Thought for the Month

"THE IDEAL CONGREGATION."

"Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another."—*Hebrews x 25.*

"The truth is, these brethren and sisters meet very much as a family does for its devotions, not putting off their humanity in the least, considering it, on the whole, quite a delightful matter to come together for prayer, and song, and good counsel from kind and wise lips. And if they are freer in their demeanour than some very precise congregations, they have not the air of a worldly set of people. Clearly they have NOT come to advertise their tailors and milliners, nor for the sake of exchanging criticisms on the literary character of the sermon they may hear. There is no restlessness and no restraint among these quiet, cheerful worshippers. One thing that keeps them calm and happy during the season so evidently trying to many congregations is, that they join very generally in the singing. In this way they get rid of that accumulated nervous force which escapesin all sorts of fidgety movements, so that a minister trying to keep his congregation still, reminds one of a boy with his hand over the nose of a pump which another boy is working. This spirting impatience of the people is so like the jets that find their way through his fingers, and the grand rush out at the final Amen! has such a wonderful likeness to the gush that takes place when the boy pulls his hand away, with immense relief, as it seems, to both the pump and the officiating youngster.

"How sweet is this blending of all voices and all hearts in one common song of praise! Some will sing a little loud, perhaps, and now and then an impatient chorister will get a syllable or two in advance, or an enchanted singer so lose all thought of time and place in the luxury of a closing cadence, that he holds on to the last semibreve upon his private responsibility; but how much more of the spirit of the old Psalmist in the music of these imperfectly trained voices than in the academic niceties of the paid performers who take our musical worship out of our hands!"—"The Professor at the Breakfast Table," by Oliver Wendell Holmes, died October 7th, 1894.

It is not enough that I am moral and that I am religious; my morality must be beautiful, and my religion must be made so luminous with beauty that men, seeing me, shall know what the Gospel means.—H. W. BEE

PRESBYTERIAL VISITATION.

By Ullin.

Under the Presbyterian system, a minister is not the minister of one particular congregation only, but a minister of the Church as a whole. That is indicated by the fact that the Presbytery must have a voice in his appointment, and that it ordains him. The Presbytery has, therefore, the responsibility of the congregations in its province. In the Episcopal form of government, Bishops, Archdeacons and Rural Deans have the duty of visitation and supervision of the churches of the diocese. The Bishop generally confines his work to more spiritual matters relating to the diocese, such as confirmations, and leaves details as to revenue, care of church-fabrics, and purely business matters to his subordinates, though when the support of his authority is wanted in any of these details he gives it.

"Can I help you to cold chicken, my Lord?" asked a vicar on the occasion of an episcopal visitation by the late Dr. Temple. "No you can't," was the blunt reply, "I get cold chicken and the 'Church's one foundation' wherever I go, and I hate them both." Yet Dr. Temple, under a gruff exterior, had a warm, sympathetic heart, as many a poor, struggling clergyman knew, and notwithstanding his brusqueness, he was greatly beloved.

An episcopal visitation was regarded in old days, and let us trust, even now, as something very different from that of a factory inspector, who is alert to see that the law is carried out to the letter. In rural districts there was always a warm welcome given, and a story as old as the hills, runs, that a parish clerk wishing to rise to the occasion, announced a psalm of his own composition:

"Ye little hills, why do ye skip,
Is it because ye see the Biship?
Ye little hills, why do ye hop,
Is it because ye see the Bishop?

In Presbyterianism, Presbyterial visitation takes the place of Episcopal visitation. The work may be done in such a way as to be a stimulus and an encouragement to a minister and congregation. It can be done also in a tactless manner, such as to leave a sting and resentment behind it. In the latter case, clearly it cannot have been done—if such ever is the case, and let us hope not—in a Christian spirit. There are always peculiar local circumstances to take into account, difficulties that have to be dealt with understandingly. Carried out rightly, a Presbyterial visitation is not only an inspection, it should be a tonic to the congregation, and from suggestions that are given, new lines of work might be adopted. A tea and a public meeting afterwards, when short addresses, of say ten minutes each, are given by the ministers and by any of the elders who have come along with them, would add greatly to the success of the proceedings. If two visitations at least yearly, were carried out by each Presbytery, surely it would help to bring about a revival among our churches. The entertainment of the whole Presbytery for a night might be rather an ordeal for some congregations, but an understanding could be made, and three or four ministers left behind to carry on the public meeting. Our congregations need to realise more than they do, that they are parts of a Church, and that through the Presbytery and the higher Church courts, they are united to others holding the same faith in places widely remote from each other. Sunday Schools, Guilds, Boy Scouts, Bands of Hope, Bible Classes, Sewing Societies, Men's Clubs and other institutions would feel the benefit of a refreshing breeze of appreciation, which a Presbytery should bring with it, and not the withering blight of an easterly wind of criticism. Let every encouragement be given to visits of the Presbytery.

As head and heart work together for a man's conduct, so should religion and politics; as flesh and soul constitute the whole man, so should the human and Divine each bear its part to make the nation. Flesh has its rights and its uses, no less than soul, and if the two are ever at war, yet do they ever work together and by co-operation attain the end of our being on earth.—Rev. Charles Hargrove.

A BOOK FOR THE MONTH.

"The Way to Personality."

What is the purpose of all our longings and endeavours? How is that purpose best achieved? These are questions all thoughtful people must seek to answer. In this little book ("The Way to Personality": by George B. Robson, Headley Brothers) we have a clear and invigorating attempt to answer these questions by one in whom bold thought is blended with deep spirituality.

The fact of human discontent is examined and its meaning indicated. "I want to express myself completely in life. . . . The driving force behind human life is Will to Personality." And personality is "that within us which takes hold of life and environment and uses them for self-organisation and self-expression." If this be so then, clearly, we shall be helped on our way to personality by the study of the highest personality we can find. This highest personality Mr. Robson finds in Jesus. "Jesus stands immeasurably above us—the supreme embodiment of the Creative Will in a human personality, but the presence of God in him cannot be essentially different from His presence in other human personalities." "It is not the imitation of Jesus that is our business, but the application of his spirit to the life and problems of our own day." In the Beatitudes as a whole we have a description of the truly blessed who have found the way to personality, or, in the language of Jesus, the way to the kingdom of God. We are so familiar with the Beatitudes that we think we have sounded their depths, but the chapters in this book in which they are dealt with will be found inspiring and stimulating. The Man of the Beatitudes is not a soft, flabby creature, but virile and venturesome. For example: "That is meekness: active patience in the face of untoward conditions. The spirit that keeps its temper—and keeps going on." Jesus did more than describe—he lived; so the whole Gospel story is an account of the Man of the Beatitudes in action. "The cross of Jesus is his final expression of the way to Personality, which is simply this: the will of God at all costs." So we are brought back to the words in the Fourth Gospel: "I am the Way," the way out of discontent, the way to fulness of life, the way to personality. But is it the Way for us in the twentieth century, with all our complex relationships? We cannot answer that question till we have tried the experiment. The Way to Personality is an adventure which might bring us, as it brought Jesus, into opposition with the organised public opinion of the world, and we are rather timid about committing ourselves to it entirely. "Jesus was not afraid. He did, absolutely and without reserve, commit himself and his fortune to that within him, which he recognised as the voice of God." Pride and fear hold us back. "We cannot bear to be in a position where we have to face criticism: we fear laughter; we dislike being looked at; we would rather do nothing than risk making fools of ourselves; we put up with evil rather than face unpleasantness; we dare not be singular and go our own way, and yet we cannot forget ourselves in co-operation with others." The Way to Personality is by faith. Faith in God—"God has put us into a world which is to be made over again into the world which shall express His final purpose of love. It is therefore full of things perilous, things hard and cornersome, things limiting, things becoming, things to be overcome. The overcoming is the way in which our Personality is to develop." Faith in man—Jesus was not blind to evil in men, but he did not fight them: he sought to win them, because he had hope even for the most evil. The Way to Personality is by prayer.—"Prayer is not a luxury, it is not mere passivity: it is the whole energy of being going out to God in obedience and longing. . . . We grow in likeness to our Father, in the love that bestows, in certainty as to His will, in conscious power to express His purposes, in mastery over life and environment—that is, in Personality." The Way to Personality is also by fellowship.—"The

standpoint of Jesus is, briefly, that there are no outsiders."

A book crammed with wise and pithy sayings, rich in religiousin sight and in touch with the problems and perplexities of our day. The Way to Personality well deserves careful reading.

FEMALE WELFARE WORK.

By MARIE H. HANNAY,
Welfare Worker at Messrs. Jaeger's London Warehouse.

The Welfare Worker is the person responsible for the general well-being of the working staff. When Welfare Workers were first appointed in factories they were given no official position. Their duties were confined to providing recreative and educational facilities for the workers out of business hours, and visiting them when they are ill. Gradually, however, it came to be recognised by firms who had employed them for a number of years that far better results were obtained when the Welfare Workers were given a definite position in the business organisation, and where considerable responsibility was placed upon them for the control of the working staff. Now experienced manufacturers regard their Welfare Workers as among their important officials. The war has given a great impetus to the growth of this particular profession. There has been a tremendous increase in the number of women employed in factories and warehouses, and often time was wanting to make the conditions suitable for female labour, and the nature of the work necessitated a strain on the workers which demanded the greatest care for their well-being to enable them to bear it. Therefore the Welfare Worker has leapt into prominence during the last few years. In fact the trouble has been that the demand has exceeded the trained supply, and women have undertaken the work who had no training, and very little capacity for it. The work is very varied and interesting, but it demands a woman of special gift and temperament. The number and variety of her duties will make this clear. First of all, she should be a person whose education and social standing fit her for responsibility.

1. THE SELECTION OF ALL WOMEN AND GIRLS FOR EMPLOYMENT should beundertaken in the first instance by the Welfare Worker. The manager or foreman responsible for the work from the technical point of view should do the actual engaging from workers so selected. The above duty is very important, and when it is entrusted to a woman who is capable of making employees feel that their conduct, effort and influence really count in the factory, great benefit results. The Welfare Worker should also be requested to arrange transfers from unsuitable to suitable work.

2. DISMISSAL AND RESIGNATION. Dismissal should only be done after particulars have been furnished to the Welfare Worker, and she had agreed that dismissal is justifiable. In this way hasty action is guarded against. When a girl gives notice, the fact should be reported to the Welfare Worker. She may possibly get a reason for leaving which may bring to light undesirable practices or conditions.

3. WAGES. While the Welfare Worker cannot fix wages, she should know what each girl earns, and draw the attention of the management to any cause of complaint as to insufficient pay. It is therefore her business to keep herself informed of changes in the rate of wages.

4. INVESTIGATION OF COMPLAINTS. This may appear to suggest the substitution of the power of forewomen, but experience shows that where tact is used this is not the case. Where the complaint is one that should have been made to the forewoman, the Welfare Worker will instruct the worker accordingly. On the other hand, it is a great advantage for every worker to know that she can bring her complaint to someone, presumably a person of sympathy and understanding, capable of realising, not only the workers' point of view, but that of the forewoman, or the firm, and getting at the best adjustment of the matter.

5. SUPERVISION OF WORKING CONDITIONS. The Welfare Worker should see that there is proper ventilation, heating, and cleanliness ; that the cloakroom and lavatory accommodation is adequate, and that seats are provided where required.

6. REST ROOM. She should have a workers' rest room, and should be able to give care and help in simple cases of illness.

7. RECREATION ROOM. If possible she should have a recreation room, where games are provided, and where she can run a library.

8. CLUBS. She may organise educational or recreative clubs, such as First Aid, Singing or Gymnastic Classes. She should also visit girls who are ill.

9. CANTEEN. She should control the canteen arrangements where the canteen is run by the firm. If an outside agency is managing the canteen, she should act on behalf of the firm to see that it is satisfactorily controlled.

The canteen management is a very important part of her work, for undoubtedly the industrial canteen has come to stay. At the outbreak of war there were 100 workshop canteens in this country, to-day there are nearly nine times that number. These figures show the extraordinary success which has attended the installation of factory canteens, and the Welfare Worker who has not induced her Management to provide one, will find her premises behind the times in the re-adjustment of industrial problems which the termination of the war will bring. To run her canteen she must have knowledge of food values, and of the preparing and cooking of food. She must also be able to buy stocks judiciously, and she must know enough of household management to ensure that there is absolutely no waste. A well managed canteen can provide really good, nourishing meals at a wonderfully small cost ; and not only is this method of feeding a patriotic one from the food economy point of view, but it is also a great health protection, and statistics gathered from those who have already installed canteens prove to what enormous extent output is affected by the health of the workers. So that here again the Welfare Worker can benefit both employers and employed.

The Welfare Woman must always be thinking of and for others—her sympathy must be ready for any demand. No matter how tiring or worrying a day she may have had, she must be ready to put aside fatigue or pre-occupation and give full attention to each seemingly small claim. Her work is essentially abstract, and has not the interest of any visible commercial value. Nevertheless she performs most useful service, and hers is as Rowntree says, " a great and noble profession which has come to stay."

[It may interest readers to know that Miss Hannay has undertaken practically every one of the duties which she says a Welfare Worker should undertake. Her work at Messrs. Jaegers is the subject of a most flattering article in the business magazine " System," which praises especially the canteen she has established, where excellent meals are provided at prices that surprise one in these days. The First Aid Class, established by Miss Hannay, is very efficient, and has already rendered good service during the air raids.—Ed.]

KILLED IN ACTION.

MAJOR WALTER BRYDON.

A GALLANT OFFICER'S DEATH.

I know that quite a number of people in our body will be interested to read something of the gallantry of the late Major Walter Brydon, son of the late W. W. Brydon, formerly of Belfast, and of Mrs. Brydon, of Lewisham, S.E. London, who and their relatives were for many years members of the Second Congregation and All Souls', Belfast, and are now connected with our Congregation at Lewisham.

The " Capetown Times " recites his bravery at length, devoting a full column of closely printed matter to a description of how Major Brydon met his death, told by a member of the 73rd Capetown Battery, of which Major Brydon was in command. He was decorated with the D.S.O. of the

South African Heavy Artillery, and says the gunner "enjoyed the love of all the men." "There was not a man who would not have followed him to the death, not a man who would not have sacrificed his life for him. He gained the affection of us all to a degree which I have never seen attained by any other officer. He was always in the thick of the fighting when shells were falling. When on an early morning Germans attacked us near Bethune on the Givenchy front Major Brydon was in command, and as the Germans advanced almost up to our guns, he was ordered to blow up the guns and abandon them, but he disobeyed, and dished out rifles to all the men, and two machine guns, and ordered the men to 'stand to,' and we were able to stand the German attack, and he got our silenced guns going again. This happened twice. The guns, however, had to be got back for nearly a mile, and at 2 o'clock next morning they were again in action. An incident which shows the man and the affection felt for him should not be left untold. High explosive shells were falling thick and fast, and Gunner Neill had his arms and legs shot away. He was alive and conscious, and called for Major Brydon, who was moving about cheering 'the boys' and helping the wounded. He asked Neill what he could do for him. 'By God, Brydon, you are a man! I am only good for the Parson now, and am proud to die under *you*.' Neill had only been with us a few weeks, and that shows the sort of affection Major Brydon was able to inspire. He was a leader in everything, and frequently carried wounded chaps through the curtain of shell fire to an 'out-of-danger' place. He had to pass through terrible fire on one occasion, and some of the fellows hesitated 'Come along, boys,' said Major Brydon, 'I'll show you the way, and, calmly loading his revolver, he went ahead, and the men followed, for where he could go, they *would* go. There was no self-interest in anything he did He could have had his Colonelcy again and again, and refused it, because he would not leave his 'Old Boys' in the Battery. We got the guns into new position. Major Brydon was in the Doctor's hands, and the Battery was temporarily in the charge of Captain Reg. Hands. The Germans got the range, and 4.2 shells began to fall around. Major Brydon, hearing the firing, got out of his bed, gave the Doctor the slip, and away to the Battery, and when there ordered the men to cease fire and take cover. They got in just as a big shell fell near the Battery and blew up a 9.2 dump. When firing began to be less severe Major Brydon came out of his shelter, and, after reconnoitring the situation, was about to order the men to get back to the guns, when the last German shell of the bombardment fell almost at his feet and he and two Lieutenants were instantaneously killed. He is buried at Nolux-les-Mines, alongside seven Royal Garrison Artillery men, killed in a neighbouring battery the same day. He had been recommended for the V.C. and a bar to his D.S.O. When General Kentish met two of our men, and heard to what Battery they belonged, 'O Major Brydon's'; why everybody is talking about you.' It is hoped that Capetown will erect a memorial over his grave. It is the very least tribute it can pay to him."

ALEXANDER O. ASHWORTH.

DEAD ON THE FIELD OF HONOUR.

BY LIEUTENANT R. W. GLASS (Banbridge).

When the deeps opened in August, 1914, and through the tempest the voice of England called her sons to arms, the summons was heard and answered in a way undreamt of in all her long story, and from palace and cottage, from hill and dale, from city and hamlet all round the Seven Seas the children of the old Grey Mother gathered to her standard.

In Banbridge, too, the call was heard and splendidly responded to. From the stormy dawn of war and through the dark time since, the town has given some hundreds of its sons to the fight for all that is worth living for. They were given freely; they went cheerfully, impelled by patriotism and honour

they are now to be found in every part of the far-flung British battle line; they are full of love for their native town and grateful for the sympathy and kindness of those at home which has inspired and cheered them through many dreary and dangerous days. Letters from home, papers from home, news of Banbridge—every scrap is welcome, and with what a thrill of joy they sometimes hear in France the old familiar watchword: "Go on, the Bann!" that wakens an intensity of delight which no one who has on y heard it beside the river banks can remotely realise.

Banbridge has paid the price of Empire, and for those men of ours who have paid the last great price of all it is to be hoped that some permanent memorial will be erected when Peace returns. Meantime, we wish to place on record the names of those gallant men for whom during the past twelve months the passing bell has toiled, and who in Honour's cause have trod the road to dusty death. The list, unhappily, is long, and as we read it the light of pride in our eyes is almost quenched in tears; we knew and loved them; we remember them in the pride of youth, the prime of manhood, the full joy of vigorous life; it wrenches our heart-strings to think of what we have lost, of what they were and what they used to do—and yet—and yet through the tears the light of pride still shines, for our men have died in honour; they have greatly dared and greatly died; they have flung their gallant lives away willingly, almost gaily, for truth and right and freedom they have fought a good fight, and they sleep well. All along the British front the graves of our Banbridge men are scattered—carefully tended now where possible, and sure in future years in France of reverent care from the people of that great-hearted land. But henceforth, of all spots beneath the sun the thoughts of Banbridge people must chiefly turn of the ridge of Thiepval—where between the Ancre and the Somme the greater part of our dead lie buried—as the saddest and most glorious spot on earth. This, for generations to come, will be a sanctuary and shrine of pilgrimage for our, and all Ulster, people where they may see the last resting place, and, perchance, hear the welcoming whispers of their gallant dead, and move in thought and —who knows?—in presence of the glorious Ghosts of Thiepval. Thiepval is now a shell-torn, battered, almost treeless wilderness, but all the ground they gave their blood to gain is now in British hands. Mother Nature will soon repair the ravages of war, restore the verdure to the trees, and make it again the beautiful place it once was. And here on this historic slope, beside the river and beneath the trees in a pleasant land and among a kindly people, our Banbridge men are at rest, where day shall hold them in strong hands and night enfold them in soft wings.

Our town is full to-day of the grief of father, mother, sister, and widow, of buried hopes and cherished dreams; the knowledge of deep and widespread sympathy can but temper the pain; only the gentle touch of time can smooth it and slowly merge personal sorrow in patriotic pride, in the joy and satisfaction that their men did the right thing, and did it nobly. Death touched them easily and swiftly; a bullet—a shell—and in an instant the valley of the Shadow had been crossed, the gates of Life entered, and another good man had turned from War to Peace. They have done their duty; they have died with their backs to Britain and their faces to her enemies; we may regret, we have no right to pity them; in their own soldier phrase they have "Gone West," to the land of the setting sun beneath their country's flag to sleep and rest. Their souls which drew from out the boundless deep have there returned home to safe keeping, their bodies lie among good friends, their memories will be green in Banbridge while the river runs to the sea. In the fitting words of the great race, who will be for ever their hosts and their friends, our Banbridge men are

"*Morts sur le champ d'honneur.*"

* *

That man will one day find it but a poor gain who hits upon truth with the loss of charity.—ROBERT SOUTH.

B. E. F. IN EAST AFRICA.

(CONTINUED.)

On arriving in Durban on the fifth day it was reported that a submarine was prowling about outside; the news caused us to get leave to land. We had an excellent time — everybody generous and kind, everything free, gratis, and for nothing for the "heroes from German East." Someone or other came to escort and invite us every day, and the whole town was at our service. We spent eight days there, after which we boarded H.M.S. "Oxfordshire," and again on Sunday we sailed forth at 6 p.m., bidding and waving good-bye to the hundreds who came to see us off.

We ploughed the sea quite happily till the third day, when a S.O.S message was received by our operator. All of us were enjoying ourselves on the upper deck at the time. A rumour went round that something was about to happen. We could hear the Captain giving his orders sharp and quick, and the officers were running to their stations, and, fearing the worst, we went below for our lifebelts. As we were returning to the upper deck we saw that the nurses were without any lifebelts. What were we to do? However, we untied ours, and returned them, and while we were below doing so the real cause of the fuss was explained to us. We ascended to the upper deck with all speed, expecting wonderful happenings. Our ship by this time was racing at full speed, and in two hours a dark spot appeared on the horizon. In another half-hour we were alongside our object, and we could see many boats full of soldiers tossing about in the water. Our boats were immediately lowered. The Lascars on board were no good for this kind of work, but there were plenty of stout-hearted reliable men on board for the task, and our object was the troopship "Tyndareus," crippled and down at the head. On her deck we could see a large body of soldiers, calm and orderly as if on parade, with Colonel John Ward (Unitarian) in command. Another ship had arrived before us, which had rescued 400, and was taking them to Simonstown, whereas our ship was hauling the shipwrecked up by the dozen, so that by midnight 900 were saved, and among them the gallant Colonel. Our ship stood by all night, and in the morning several warships were on the scene. We left for Capetown in the afternoon, and the warships succeeded in towing the "Tyndareus" to Simonstown. Out of the 1,300 on that troopship only 3 or 4 lives were lost. We landed the following morning at Maitland, near Capetown, which, as a town, does not amount to much, although the country in the vicinity is decidedly pretty, with Table Mountain to be seen in the rear. At Groote Schur, three miles from Capetown, a memorial column is erected to the memory of the late Cecil Rhodes, and placed in a beautiful spot, where there is a small cottage, well patronised for its cups of good strong tea, with sugar! In Capetown a memorial stone is inscribed with the words: "Your hinterland lies here," and near it are the Government buildings, City Hall, banks, post office, which are handsome edifices. In Hout Street I found our Church, beautifully decorated within, possessing a pipe organ, and having an appointed choir and a fine fervent congregation. I liked the minister, Rev. Mr. Balmforth, who is very enthusiastic about his work, and is a bright cheery speaker. He advertises his Sunday services and subjects in the local papers, which, I understand, attract many outsiders to attend.

Having rested here a month, we received word to prepare for sailing home, and on Sunday morning we glided out of port, accompanied by music supplied by the band of one of the vessels, for there were five vessels to be protected and shepherded by a warship, H.M.S. "Kent." We numbered 2,000 souls on board, and, with the exception of 35, all were Australians bound for France. The voyage was uneventful; every ship sailed in her proper place in the file. Whenever a tiny object appeared on the sky line away rushed the gallant "Kent" to have a close look at it and make sure, lest any accident should befal her charges. In a fortnight's time we arrived in Sierra Leone, and as we

steamed into harbour service was being held on H.M.S. "Britannia," and the breeze carried to us sounds of music. It was a splendid band, and it played well-known hymn tunes—Hollingside, Propior Deo, and Eventide; it was playing the last-named tune as we were leaving and gliding past the "Britannia' and it was most appropriate and impressive under the circumstances. The grand old tune recalled to my mind the hymn, "Abide with Me," and there we were with nature sublime and in sympathy with the theme—tall palms surrounding the town, glorified by the auburn rays of the setting sun, the sea calm and still, the blue sky overhead intensified by the clear air, and the birds hovering over us, and in the light of the dying day we were setting forth homeward bound. Soon H.M.S. "Britannia" followed us, and acted as our escort, and our voyage proceeded without anything more exciting than an occasional bit of battle practice, which our escort performed just to keep herself in form should any of the enemy's craft appear and invite trouble. On entering the restricted zone our ship began and continued her zig-zag course until we met destroyers on Easter Sunday, when every ship followed a destroyer. Soon we entered the English Channel, and our course became pretty safe owing to the presence of so many of our warships. As we passed Eddystone Ligthhouse we met them by the score, right along, till we arrived in Devonport. Besides having 2,000 men on board, our ship also had 15,000 boxes of butter, 500 beef carcases, cheese, jam, grain, and £1,250,000 (bullion), and at 10 a.m., April 11, 1917, we landed on English soil.

(CONCLUDED.)

LESSON NOTES FOR TEACHERS.

(To be used in accordance with the Scheme of Instruction for 1918, issued by the Sunday School Committee of the N.S.P.C.I.)

How the Israelites came to Egypt, and how they departed. The stories of Joseph and Moses.

Introductory Note. — Properly to understand the full meaning of these stories we ought to study the history of the Israelite people, and also the way in which the Old Testament came to be written—the over-lapping of documents of different authors and of different dates, etc. But the purpose of these notes is for the most part to deal with the stories just as they stand in the Bible, some of them, those of Joseph especially, among the most beautiful old stories in the literature of the world. For a fuller treatment of them than can possibly be given in these notes, teachers are earnestly recommended to read Dr. Brooke Herford's little book, "Bible Stories Re-told," which covers almost exactly the same ground as the lessons in this series. It can be obtained from the Depository, Rosemary Street, price 1/-, and is particularly useful for younger scholars. The teachers of elder classes can glean much varied and valuable matter from "The Children's Pulpit," part 72, price 1/-, published by Francis Griffiths, 34 Maiden Lane, Strand, W.C. Teachers should always bear in mind that if they let their reverence for the Bible keep them from treating these stories as events in the lives of real human beings, very much like ourselves, they will not only fail to interest the children, but will also impart to them so profound a respect for the Bible that they will never want to touch it afterwards.

October 6th. *Joseph, the Favourite Son.* Read Genesis xxxvii. 1–28. Key text, Gen. xxxvii. 4.

Introduction. Jacob had twelve sons. These are real men, but also something more. They stand for twelve tribes. Carefully point this out by means of a map. There is no Joseph tribe, but instead the tribes of Ephraim and Manasseh, his sons. Levi forms no tribe, because he is head of the priests.

Points.—1. *Joseph's pride.* Joseph had faults, but they were the faults of one who, with proper training, was meant for a good and great man. For example, it was priggish of him to tell tales about his brothers, but it was right fo him to dislike their wickedness. Also his dreams show his future great-

ness. His mistake was to tell them to his brethren in order to show off.

2. *Jacob's favouritism.* Jacob loved Joseph (and, as we see later, Benjamin) more than the rest, because he was his youngest son, and also, no doubt, because he felt that Joseph was meant for a great destiny. It was wrong of him to have favourites, but at that time men actually believed that God had favourites, the Israelites themselves. This was a great mistake. God loves *all* His children, and a father should love *all* his children. "All souls are mine, saith the Lord."

3. *The brothers' envy.* Read key text. The brothers were more to blame than Joseph. He was the youngest, and they ought to have borne with him and helped him. He was evidently a plucky lad, for at his father's behest he went a lonely two-days' journey through mountain and wilderness to find them.

4. *Belief in dreams.* Many people even now believe in dreams, but very rarely do they help. Joseph's dreams, however, were out of the ordinary.

N.B.—The first dream was of sheaves of wheat, which means success in winning wealth; but fortunately the second dream was of stars, which means success in noble virtues. Joseph's future was not only to be a rich man, but also a good man.

5. *Points for elder scholars.* (A) *Dreams.*—For early view see 1. Sam. xxviii. 6–15. Later on a dream is sent from God, but rather to encourage than explain, see Job xxxiii. 14–18. In the late book of Ecclesiastes xxxiv. 1–7, a dream has neither explanatory nor exhortative value. (B) That there are at least two different stories combined in the story of Joseph as we have it is shown thus: In one he is *sold* to Ishmaelites; in the other, is *found* by the Midianites. In one, Reuben, in the other, Judah, is the kindly brother.

October 13th. Joseph in Prison. Genesis xxxix. 20—xl. 23. Key text, xxxix. 21.

Introduction. Joseph was sold as a slave to a great officer named Potiphar and soon showed such ability that he was put over the household. But Potiphar's wife tried to persuade Joseph to do something very wicked, and when he nobly refused, she falsely accused him to his master, who threw him into prison.

Points—1. *Joseph's pluck and ability.* He showed himself a great man, because he made good use of his opportunities. Many a young fellow would have become slack and miserable at finding himself a slave. Not so Joseph. Whilst a slave, he was so determined to be a good slave that he rose to a high position in the household. Then, after he became a prisoner, he showed himself so cheery and active in adversity that the keeper of the prison gave him an important and responsible position. Every job he had to do, he did with his whole heart. He did not grumble because it was a lowly sort of job, but did the best possible with it. He was like the man in the story, who rose from the humblest position to be one of our leading men. One day a so-called gentleman twitted him with the fact that when a boy he had cleaned the boots in his (the gentleman's) father's house. "Quite true," replied the great man, "but didn't I clean them well?" So with Joseph, whatever he had to do, he did it well. This is the mark of true nobility.

2. "*The Lord was with him.*" See key text. The Lord is with all those who try to do their best. "God helps those who help themselves." If we keep our hearts and minds open, and our hands busy, God will mightily increase our wisdom and strength. A carter one day got his cart wheel stuck in a very deep rut, and forthwith prayed to God to help him. "Put your shoulder to the wheel," came the response. With God's help we can do wonders, but we have to do our share by putting our shoulders to the wheel.

3. *Joseph, the interpreter of dreams.* Joseph was all the better worker because he dreamed of a great future. Being a dreamer, he was able to interpret the dreams of Pharaoh's butler and baker.

October 20th. Joseph's rise to power. Genesis xli. 25–57. Key text, Gen. xli. 38.

Introduction. Joseph's great chance came, when Pharaoh had a dream

which troubled him, and acting on the advice of his butler (now restored to favour), he sent for Joseph to interpret. It is suggested that this Pharaoh was Amenophis IV., who lived 1400 B.C.

Points.—1. *Joseph and dreams.* As one who sees visions and dreams dreams, he was able to foresee the years of famine that would soon come. Every great man must be able to look ahead. He has to anticipate trouble so as to prepare for it. He also has to believe in the triumph of right in order to be strengthened in the day of trouble. "Look ahead!" "Be prepared!" are the rules which all ought to obey.

2. *Joseph as the practical man.* He not only saw the danger ahead; he also made wise suggestions for meeting it. It was this that convinced Pharaoh that he had a great man to deal with. He gave everything over into Joseph's hands. In the words of a critic, "This sudden elevation of an obscure individual is quite in keeping with the customs of Oriental despotism, especially in popular stories. The slave or the wandering stranger of to-day may be the Vizier (Prime Minister), or even the Sultan of to-morrow."

3. *Joseph's new name—Zaphenath-paneah.* None knows what this really means, but "God speaks and lives," seems to be as good an explanation as any. If we accept this, then we have a great truth well expressed. It is in such men as Joseph that God speaks and lives. It is for all of us so to order our thoughts and our lives that each in his own small way may show that God speaks and lives. Fellow-workers with God are we called upon to be.

4. *Asenath, daughter of Potiphera.* This Potiphera is most likely the same as Potiphar. Thus we see Joseph marrying the daughter of the man who had thrust him into prison.

October 27th. Joseph's brothers come to Egypt. Genesis xlii. 1–29. Key text, xlii. 21.

Points—1. *Joseph's opportunity.* The famine was sore in Canaan, and therefore Jacob was compelled to send his sons to Egypt for corn. Thither they came, little knowing that the ill deed they had done Joseph was to result in good. It is a beautiful thought, and one that should help us understand more clearly the meaning of the Divine love, that all Joseph's prosperity is regarded as of small account by itself compared with the fact that it prepares the way for the reconciliation of Joseph with his brothers. Nothing matters much in life except goodness and love. Unless wealth and ability help to make men better, and draw them nearer together, they are worthless.

N.B.—Jacob would not let his youngest son, Benjamin, go down to Egypt. But, as we see later in the story, the elder brothers had learned wisdom, and so far from envying the old man's love for the lad, did their best to respect it.

2. *The dream fulfilled.* Verses 6 and 7. The brothers bow down to Joseph. It would seem as if Joseph, when he allowed them to humble themselves, and when he roughly put them to a severe test, was not trying to gratify the spirit of revenge, but was acting, as he thought, in accordance with his early dream. He felt that God intended that these men, who had so sadly wronged him, should be brought low before the reconciliation took place.

3. *Remorse.* See key text. So much good came out of Joseph's treatment of them, that the stings of conscience were awakened in their hearts, and they repented of the wrong done to the lad Joseph many years before. They little knew that the great Egyptian official was Joseph hinself, and that he could hear and understand their words. Joseph wept, but he felt he must wait awhile in order to make his forgiveness more complete.

4. *Joseph's kindness.* That he had already forgiven them, and that he passionately loved them is shown in verse 25, when he secretly ordered that all their money should be returned to them, as well as extra provisions for the way. He kept Simeon, not to punish him, but to make sure that his brothers would return with Benjamin, when he intended to have glad reconciliation.

E. H. P.

REPORTS.

Unity Guild.—The last picnic of the season is over. The party visited the Giant's Ring, and went on from there to Ballylesson. After crossing Shaw's Bridge, we were forced to take shelter under the trees from a heavy shower, which delayed us for a short time, but when it had passed over there was no further rain. Arrived at our destination, we were warmly received by Dr. Orr and his two sisters. He had been asked to provide shelter for the party, and hot water for the tea. He did. He also provided all sorts of good things, such as stewed apples and cream, delicious brown bread and butter, and, later on, cigars for those who cared to smoke. When we had finished tea, we accompanied our genial host round the garden, from which all present brought away a "buttonhole" at the very least. Before leaving, Miss Orr insisted on all the party seeing the greenhouse, with its masses of rich colour, and when we finally took our departure all felt that a very enjoyable afternoon had been spent. It had been intended to return by the Lagan banks, but this part of the programme had to be abandoned for we had spent much longer than we had anticipated in the Doctor's garden, and it was getting late.

The Committee has been for some time engaged on the winter programme, which will open on 19th October with a Book Tea, in the Central Hall, at 8 p.m. It is hoped that the syllabus cards will be ready for distribution on that night.

* *

Ballycarry.—On the 6th of September, at his residence, Craigenee, Magheramorne, there entered into his rest Mr. James Paisley in his seventy-seventh year, a life-long and faithful member of the Old Presbyterian Church, Ballycarry. Some four months ago Mr. Paisley had an attack of influenza, from which he never recovered, and, after four months of sickness, patiently borne, he passed peacefully away, ministered to by the members of his family. He leaves a widow, two sons, and two daughters to mourn his loss, to whom our sympathy goes forth in their bereavement.

The Ballycarry Congregation has suffered another loss in the death of Mrs. M'Meekin, relict of the late James M'Meekin. Mrs. M'Meekin had attained the advanced age of 95 years, being the oldest inhabitant in the district. Although of such advanced years, she had full possession of all her faculties until the last few hours, when hope for her recovery was not expected. Indeed up to ten days of her passing away she was able to assist in the general household duties. She took a great interest in the work of her Church, of which she was a communicant, and she frequently attended Divine service until the beginning of this present year. During all her long life she presented an excellent example of daily duty, faithfully taken up and faithfully discharged in a true Christian spirit. Much sympathy is felt for her daughters, five of whom resided with her, a sixth being the wife of Mr. William Milliken, of Islandmagee. She will be very much missed in her home circle and by her many friends in the district.

* *

Dromore.—The Sunday School teachers and members of the Choir of the Dromore Unitarian Church were this year again the guests of Miss Matilda Miniss and Mr. Carley Miniss, J.P. The place selected for the outing was Bangor, which was reached in due time by train. After dinner in the Grand Hotel, the party patronised the ever popular "hobbies," while others indulged in the roundabout and swings, and the more giddy experimented even on the aerial flight. This was followed by a stroll, which brought the party back to the Hotel for tea. In order to overcome the disadvantage of the restricted train service and a too early return home, the party drove from Lisburn, delighted with their day's enjoyment and feeling very grateful to their kind and generous host and hostess. The only drawback to the day's enjoyment was the unavoidable absence of the Rev. A. Davison.

* *

Dunmurry.—The Sunday School Treat was held this year at home, and

took place on Friday afternoon, 6th September, in splendid weather. The young people and friends, having met at the Glebe, were heartily welcomed by Mr. and Mrs. Kelly. Games were then entered into with zest, and suitable prizes were handed the successful competitors. An excellent tea was served in the school room, as also refreshments immediately before home going. In a short address by the pastor loci reference was made to the very pleasant and successful treat, which was due to ideal weather, excellent arrangements, and the generous contributions given by thoughtful friends. The singing of the National Anthem and the pronouncing of the Benediction concluded the proceedings.

* *

Greyabbey.—The Annual Sunday School Trip, which had been postponed for the past two years, took place on August 17th, to The Temple, Mountstewart, the use of which was kindly given by the Marquis of Londonderry. The children played games and ran races till tea was ready; afterwards there were music and dancing. The Minister, Superintendent of the Sunday School, the Organist, and Church officials looked after the wants of the children. Our thanks are due to those who kindly supplied milk and butter, and to a member of the Congregation who sent a supply of chocolates for the children.

* *

Larne.—On 20th August what proved the most successful of all our annual summer fetés was held, as usual, in our own grounds, school room, and church. The weather was delightful, and the audience must have been considerably above the normal, as the "takings" at the entrance amounted to nearly £4 more than usual. This may be accounted for by the fact that the entire proceeds were to be devoted to the help of the "Lord Roberts Institutions" for soldiers and sailors who have lost legs or arms. The gallant fellows are admitted to these Homes (several situated in England, one in Edinburgh, and one in Belfast), in which they are not only well taken care of, but taught such trades as may be possible for those in their maimed condition. The total result amounted to nearly £270, certain expenses being defrayed by members of the Congregation. At 3-30 o'clock the proceedings were formally inaugurated in most gracious and sympathetic words by Mrs. M'Kean, wife of Mr. Charles M'Kean, of Larne, to whom the acknowledgments of the Congregation were tendered by the minister, Rev. J. Kennedy, and by the Secretary, Mr. S. Magill. Mr. M'Kean responding in suitable terms, A very beautiful bouquet was presented to Mrs. M'Kean by Miss Wright, the youthful daughter of Mr. Frank Wright. It may interest all good Unitarians to know that Mr. M'Kean is descended from a brother of the late Rev. Henry M'Kean, of Oldham, a distinguished Unitarian minister. During the afternoon an organ recital was conducted in the church by Mr. Holmes' to whose artistic touch the instrument, unsurpassed for sweet richness of tone, yielded unalloyed enjoyment. Sacred solos were rendered with much sweetness by pupils of Mr. Horner, viz.—Miss Crawford, Miss Campbell, and also by Miss L. Gault and Rev. Mathew Watkins. It is no disparagement to the more youthful artistes to say that the outstanding features of both afternoon and evening recitals were the songs, with violin solo, contributed by Miss L. Gault, and songs by Rev. Mr. Watkins, especially his contribution, entitled: "The Hour," the words of which appeared first in the "Strand Magazine," and which were set to music by Rev. Mr. Davies, of Clough, County Down, as composer. The Naval Brass Band stationed at Larne Harbour was in attendance from 7 o'clock p.m. and discoursed very enjoyable music.

* *

Templepatrick.—The scholars of the Sunday School and of the Day School held their annual feté on Saturday, the 31st August. The weather was not ideal for such an occasion, but not sufficiently bad to interfere in any way with the children's enjoyment. After

tea, which was partaken of in the school room, an adjournment was made to the neighbouring field, where the usual games and sports were indulged in until time to break up. A further refreshment was served to the children, and then after their departure the seniors finished the day with a dance.

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